

A  
DISCOVERY  
Of the  
SOCIETY  
In relation to their  
POLITICKS.

Written Originally,  
BY A  
*Well-wisher to the JESUITS.*



## To the READER.

**W***Fe are by a Divine Authority assur'd,*  
*that there are those in the world, who*  
*who like the deaf Adder, out of pure*  
*obstinacy, will not hear the voice of the*  
*Charmer, and that there is a generation of men*  
*that hate to be reformed. Thence is it, that ac-*  
*cordingly experience is so pregnant to shew, that,*  
*of all the people, these look on the least discovery*  
*of their enormities, as the most bainous injury*  
*can be done them; making so little advantage*  
*either of the charming Admonitions of Friends,*  
*or the censorious Reproaches of Adversaries, that*  
*they think it the greatest shame that may be to re-*  
*tract, and choose rather to betray their exaspera-*  
*tion, then' expresse any desires of amendment.*  
*That the ensuing Piece was written long since, and*  
*that by a Person not much an enemy to the Je-*  
*suits, are things not to be dissembled, as being re-*  
*markable from severall passages of it: but to*  
*give an account of the present revivall of it, is*  
*what cannot be done without a certain regret,*  
*and compassion. That Religious men, such as*  
*had by solemn Vowes abjur'd not only the enjoy-*  
*ments of this world, but also all commerce with*

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## To the Reader.

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it, as to what concerns the management of the affairs thereof, should be guilty of so great miscarriages, argues such a grievance, and dereliction of the Spirit, that, according to their Justification, they should be guided by, as cannot without horror fall into the reflection of a good man. But to find them so wedded to mischievous practises, as that, though they were long since lay'd at their doores, there should still be a necessity to bring them upon the stage, and that meerly because former remonstrances proved fruitlesse and ineffectuall, it certainly speaks not an indifference, or backwardnesse, but a hatred of reformation. And yet thus does the case stand with the Society, whose courses gave occasion of the present DISCOVERY.

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A  
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Of the  
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POLITICKS, &c.

**U**Pon the first Institution of the *Society* and religious Order of the *Jesuites*, it was generally look'd upon as a *Tree* planted in the Vineyard of *Christ*, whereof the fruits should be an Antidote against the poison of *Heresy*, and whose blossoms should be no other then those of *Christian* and Religious works, for the edification of, and reduction of those souls that otherwise were likely to stray. And such no doubt it was intended by the Founder thereof, *Ignatius*, and such, it is to be thought, continu'd while it was cultivated by those first Fathers, from whose Piety, and austerity, as it deriv'd vigour and life, so did it force the esteem and veneration of all. This glorious Tree spread it self into two Branches, one of Love towards *God*, the other toward their *Neighbour*. So that considering the smalness of its roots, it is almost incredible, what abundance of fruit it brought forth, in the excellent education

cation of children, the saving of souls, and the propagation of *Christian* and *Catholick* Faith.

But the indefatigable Enemy of Mankind, the Devil, who is exasperated at all manner of good, and whatsoever hath the least tendency to reformation, discover'd his earnestness and subtilty to destroy this glorious tree, and with it all the fruitful advantages the world expected to reap thereby; taking occasion even from the greatness it self of this Religious Order, and from that admirable improvement which it had made in so small a space of time, to pervert the first Institution thereof, with artifices, sycophancy and insinuation. Instead of these two branches of *Charity* towards God and man, now utterly dry'd up, he hath engrafted two others, one of *self love*, the other a *spirit* minding only the advantages of this World. Which how great a prejudice it hath prov'd to the Christian Religion in all parts of the world, if that be the designe of the present DISCOVERY to demonstrate. Wherein, I speak it in the presence of the All-seeing. I shall not advance any thing out of *passion* or *interest*, but that whatever is done, proceeds from an innocent *zeal* to the publick good, and a tenderesse to the welfare of the Society it self, as also to the end, that *Princes* being acquainted with their artifices, may, for the benefit of the people they govern, by timely remedies, prevent and elude them.

It is therefore to be noted, that the Society of the *Jesuits* spreading and enlarging it self more and more by their undertaking the education of Children (a design no doubt acceptable to all Cities and Kingdomes) they accordingly, upon their first Institution so farre ingratiated themselves with *Princes*, that in a few years they diffus'd themselves so far as other Orders had done in many Centuries.

This unexpected arrivall to Greatness, which ever works a strange alteration in mens minds and humours, rais'd in the Successors of *Ignatius* such a high opinion

opinion of, and love to their own Society, that vain-gloriously hence concluding themselves more beneficiall to the Church of God, and such as had made a far greater progress into the business of *Reformation* then all other orders, they thought it their main concernment to endeavour it's further growth and enlargement, that is, ( to give it you in their own words ) to promote the *Cause of Christ*, the *advantages* of his Church, and to improve the Patrimony of Jesus.

And here can I not but wish my self the subtilty of *Aristotle*, and the eloquence of the Romane Orator to discover and expresse the miraculous wayes whereby they effect their design ( a thing that by reason of its novelty seems incredible ) and daily enlarge the jurisdiction of their Society. But I shall think it sufficient to glance only at some few things, leaving it to other mens judgements to make what glosses they shall think fitt thereupon, and to conceive an *Idæa* of those men suitable thereto. The ensuing heads therefore I desire the Reader to take for the ground of his discourse.

The Fathers of the Society finding that their teaching, preaching, administation of the Sacraments, and other religious and Monasticall exercises contributed not so much as was expected to the raising of them to the greatnesse they aspired to, were forc'd to think of other wayes to effect their design. For though ( as is said ) they were entertain'd at the beginning with all kindness by many people, yet in proceess of time they perceived that, through dissatisfaction, or some other occasion, those that had honour'd them before withdrew their affection from them; wherefore fearing their growth should determine in their infancy, they found out two other wayes to keep up, and to enlarge the greatnesse of their Order.

One was, by calumnies and crafty insinuations to raise in the minds of *Princes*, and consequently as many others as they could, a base opinion of all other *Religious Institutions*, making them despicable by discovering their imperfections, and like subtile *Politicians*, building up their own greatnesse upon the ruines of others. By this means got they out of the hands of the lawfull Possessors, many Monasteries, Abbeyes and other Spirituall revenues, depriving those Religious men that formerly enjoy'd them, both of them, and all that belonged thereto.

Another was, their pragmaticall engaging themselves in Affairs of *State*, thrusting themselves into the interests and concerns of Christian *Princes*. To bring this to effect, they have as subtile and artificeous a device as any the world was yet acquainted withall; into which, as it is hard to penetrate, so is it almost impossible to make a full discovery thereof.

*Rome* is the constant residence of the chief of the Society, commonly known by the name of *General*, or *Father General*, to whom all the rest render exact obedience. Besides him, there are for the most part resident in the same place certain persons chosen from among the other Fathers, who from the Assistance they alwayes give Him, are called his *ASSISTANTS*. Of this quality there is one at least as a Representative of every Nation, who, from the Nation he represents, takes his name. Hence, one is stiled the *Assistant* of *France*; another of *Spaine*, a third of *Italy*, a fourth of *England*, a fifth of *Austria*, and so of all Provinces and Kingdoms. Their main business is, to give the *F. General* an account of all Occurrences of State in those Provinces and Kingdoms whereof they are the respective *Assistants*. This they perform by the means of their Correspondents, who, upon that design, have their residences in the principall Cities of the Provinces and Kingdoms where they are. And these are perpetually shuffling up and down to inform themselves of the State, quality,



quality, nature, inclination and intentions of Princes, and take advantage of all opportunities to advertise the *Assistants* of such accidents as they have discovered. These no sooner receive them, but they disburthen themselves of all into the bosom of the *Father Generall*, who thereupon calling his *Assistants* to Councell, they do as it were anatomise the whole world, comparing and ballancing the interests, concernments and designs of all Christian Princes. Here they consult of all fresh intelligence receiv'd from their Correspondents, and curiously examining and conferring them together, it is at last resolv'd, that the affairs of such a Prince shall be promoted, the designs of another oppos'd as they shall conceive most for their interest and advantage. And as it is possible, that the stander by may better see the result of a Plot, then the Gamester employ'd in it; so is it likely, that the Fathers of the Society taking as it were a generall view of the interests of all Princes, are the better able to observe the circumstances of place and time, and effectually advance the Affairs of that Prince who is likely to prove the greatest favourer of them.

It is certainly a thing evil in it self and insupportable, that a sort of men devoted to a Religious life, should so much intermeddle with matters of State, it being their duty to provide for the welfare of souls, as such as had to that end taken leave of the concernments of the world. But it is to be considered, that the Fathers of the Society, are, as to this point, more intangled then those who have the management thereof, and for many pernicious consequences arising thereby; this procedure of theirs will be found most mischievous, and consequently such as requires a speedy and effectuell remedy.

For, in the first place, the *J. suits* are *Confessors* to the greatest part of the Nobility in all States and Kingdoms that acknowledge a submission to the Church of Rome. Nay, that they might be the more ready to entertain these, and none but these, they make no small difficulty

to admit ordinary persons to their Confessionaries, aiming rather at an Empire over the Consciences of *Princes*, themselves. By this means do they craftily dive into the designs, resolutions and inclinations as well of *Sovereigns* as of *Subjects*, whereof they immediately inform the *Father-Generall* or his *Assistants* at *Rome*. Now to perceive and be satisfy'd what prejudice this must needs be to *Princes*, and what rubbes may be laid in their way when they imagine their affaires in a faire and secure posture, a man needs no extraordinary measure of understanding.

Secondly, since *secrecy* is a proper and inseparable accident which so attends the *safety* of a State, that without it treacheries, circumventions, and so ruine must needs follow, it is not to be admir'd *Princes* should be so secure against those who discover their secrets, punishing them as the most dangerous of their enemies. And whereas on the other side, the understanding of another *Princes* designs makes a man the more circumspect, and more able to judge of his own condition, it is accordingly ordinary with them to be at vast charges in the maintenance of *Ambassadors* and *Intelligencers*, and yet are many times deceiv'd in the accompt they receive from them.

But the *Jesuits*, that is, their *father-Generall*, and his *Assistants* making their advantages as well of *Confessions* and *Consultations*, whereof their Correspondents residing in all the chief Cities of the Christian world, give them an account, as by the means of some other their Adherents, (of whom we shall have something to say hereafter, are most faithfully and punctually inform'd of all determinations concluded even in the most secret Councils. Insomuch, that they have a more particular knowledge of the power, possessions, expences and designs of *Princes* then the *Princes* themselves have, and this without any other charge then that of the carriage of their Letters; which yet in *Rome* alone (as I have it from the relation of the Persons employ'd about those

those affairs) amounts to seventy, eighty, nay, sometimes a hundred Crownes of Gold to one *Courrier* or Messenger.

Coming then by this means to know exactly the Affairs of all Princes, they do not only do ill offices between them, but wound their reputation with their own subjects, depressing or advancing their concerns at their pleasure. And that they can with the lesse difficulty do, for that by the same way of *Confessions* and *Consultations* they serpent-like glide into the very secrets of the peoples soules, knowing who stand well affected to their Prince, who dissatisfy'd and exasperated. So that by these relations which they have of State-affairs they may easily sow discord among Princes, raise thousands of jealousies, and by their insight into the Subject's affections, raise commotions and tumults, making the person of the Prince contemptible.

From all which there can be no lesse inferr'd, then that there is not any thing may prove more dangerous to the State, then that a Prince should discover himself by Confession or otherwise, or that he should permit any of his Confidants, Favorites, Secretaries, Counsellours, or others his chief Ministers should make their Confessions to persons that are perpetually sifting matters of State, and making their advantages thereof to insinuate into the favour of Princes. For there are men of other Religious *Orders*, comparable for life and Learning to any among the *Jesuits*, who may with the more safety be employ'd, out of consideration that they attend nothing more then the cultivation of souls, and the Government of their monasteries.

Thirdly, which is a greater discovery then hath been made yet, the world is to take notice, that there are four sorts or degrees of *Jesuits*. The first degree is compos'd of

of a number of secular persons of both sexes, that are taken or admitted to be of the Society, living accordingly under a certain obedience, which themselves call an *impli.ite Obedience*. These are guided in all their actions by the advice of the *Jesuits*, resigning themselves in all things absolutely to their conduct. Those that are admitted to this degree, are for the most part *Gentlemen*, and *Gentlewomen*, rich *Widows*, wealthy *Citizens*, and *Merchants*; which like a Plantation in the *Indies*, bring in to the *Jesuits* a very vast revenue of Gold and Silver. Of this kind are those Women, who in *Italy*, are called *Chettine*, who are by the subtil perswasions of the *Jesuits* induced to forsake the world, when in the meantime they take a care to disburthen them of their Jewels, apparrell, and ornaments, household stoffe, and in a word, if there be any thing, of their estates of great value.

The *second* degree consists of men alone, and that chequer'd as well with Priests as Laymen, yet such as live wholly after a secular way, being not oblig'd to a regular life. These are a sort of people who by the mediation and recommendations of the *Jesuits*, creep into Pensions, Abbeys, Benefices and other revenues; but they vow to put on the habit of the Society, when ever it shall please the *Father General* to require it of them, for which reason they are called *Jesuits* in *Voto*; and of the labours of these men, the *Jesuits* make no small advantages in order to the erection, and settlement of their *Monarchy*. For they maintain in all Kingdoms and Provinces, in all Princes Courts & Palaces of Great-men such of this degree as they know how to make use of; as shall be further discovered in the seventh point of this discourse.

The *third* sort of *Jesuits* are those who are resident in Monasteries. These are either Priests, Clerks or Converts, who may at the pleasure of the *Father General*, be dispenc'd with, as to any thing relating to their Profession, though of themselves they have no power to leave

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it. And these being such as have no Office of importance in the Community, do for the most part simply obey in any thing they are put upon by the Superiors.

The fourth sort is that of Politick *Jesuits*, to whom is committed the management of the Affairs of Religion, and the regulation of the Society. And these are they, who being tempted by the Devill with the same temptation, that Christ had in the Gospel, viz. *All these things will I give thee*, have taken the Tempter at his word. Upon which account it is, that they so much endeavour to reduce their Society to an absolute Monarchy, and to place the head thereof at Rome, the centre where all the principall affairs of the Christian world meet. There constantly resideth the grand Monarch of these Politicians (their Father General) with a great number of others of the same Institution, who having receiv'd information from their Spies of all such weighty and important businesses as are to be canvass'd in the Court of Rome, they presently call a Councell, and having in the first place taken order to secure their own interests, every one in particular makes it his business to go their circuit through the Courts of Cardinals, Prelates and Ambassadors. Their business with these is cunningly to shift their discourse to something relating to the business then in hand, or shortly to come upon the stage, representing it to them after what manner they please, so disguising it, as makes most for their interest, so far as if need be, to show black in stead of white. And whereas the first representations of a business made by men pretending to sincerity and the strictness of a Religious life cannot but make the more remarkable impression in the mind of him that they are address'd to, the consequence is, that Affaires of very great importance treated by the Ambassadors of Princes, and other grave persons, in the Court of Rome, have not carried on with the success expected by the Princes therein concern'd meerly through the sycophancy of the *Jesuits*, who by their adul-

adulterate relations had so shuffled things, that there was but little credit left for what might be alledged by the Ambassadors and other Agents employ'd therein.

The same tricks they play the Prelates of *Rome*, they also put upon other Princes, either by themselves, or by the means of their Pensionary *Jesuits*, out of *Rome*. So that it may well be concluded, that the greatest part of what is done all over the Christian world, passes through the hands of the *Jesuits*; and those only take effect, against which they make no opposition. Stupendious and inexpressible are the artifices and insinuations they make use of in this kind, which though it is impossible for me to decypher, yet may it not haply be so obscure to those Princes, who shall seriously observe the slight Character I have here given of them. For if they do, they presently reflect on the things that are past, and as they must needs be more and more convinc'd of the truth of my discourse, the more they call to mind with what Art things have been handled, so will it still further them in the discovery of what seem'd so strange and marvellous to them. Nay, not content with this close artifice, whereby they insensibly thrust themselves into the Affaires of the world, out of a confidence that it is the only means to attain that Monarchicall Superintendency at which they aime, they were so insolent as to petition Pope *Gregory XIII.* "That for the time to come he would publickly countenance their Project. And thence taking occasion to commend it to him under pretence of the publick good of the Church, they required that he would command all his Legates and Apostolicall Nuncio's to take to them every one for his Companion and confident, some *Jesuite*, by whose Counsell he should be governed in all his actions.

Fourthly, by these crafty insinuations, and their insight into Affairs of publick concernment, the most eminent among the *Jesuits* have gain'd the love of many

ny Princes, as well *Temporall* as *Spiritual*, whom they have the confidence to perswade that they have said and done many things for their advantage; and this proceeding of theirs is the Damme of two very considerable inconveniences. The first is, that, abusing the favour and friendship which the Princes had for them, they have made no difficulty to disgust many private, though otherwise rich and Noble Families, usurping the wealth of Widowes, though with the exposing of their Retinue and Relations to extreme misery: enticing, to embrace their Institution, and to frequent their Schoole, persons of the noblest and most hopefull Inclination, who yet if they prov'd unfit for the employments they design'd them for, were under some pretence or other dismiss'd the Society, which though it parted from their persons, yet could not be got to part with their Estates. And while they did thus, they absolutely excluded the poor from their Schooles, forgetting quite the pious provisions for such of their Founder *Ignatius*, and the intentions of those patrons of theirs, who endowed them with large Revenues, not that they should mind only their own conveniences, but be serviceable to the Christian Commonwealth.

The *Second* Inconvenience is, that these *Jesuits* omit no occasion whereby they would make the world sensible of the familiarity and influence which they have over Princes, making the people, by their crafty representations of it, look thereon as through a magnifying glasse, to the end they may ingratiate themselves with their *Ministers*, and so bring things about, that all that stand in need of favour may make their applications to them. Thus they stick not to make their braggs, that it is in their power to make *Cardinals*, *Nuncio's*, *Governours* of Places and other officers of the publick. Nay, some of them have roundly stood upon't, that their *General* could do more then the *Pope himself*. Others have added, that it is better to be of that Order which makes *Cardinals*, then to be a *Cardinal*.

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These, and such like expressions of their insupportable insolence are obvious to all that converse with them.

Fifthly, having thus laid the foundation of their interloping into State affaires, the first thing they build upon it, is a pretence of power to raise or ruine whom they please. And indeed making *Religion* a meer stalking horse to their own *Reputation*, they many times effect their designs. But when they recommend any man to the Prince in order to advancement, they never make choice of the most fit and deserving, but rather, if any such appear, oppose him, especially if he be one they know to be no favourer of them. So that they make it their design to preferre those that are likely to countenance their interest, never minding his good affection to the Prince or his capacity to go through the Employment he is advanced to: whereof the consequences are, to the Prince, *Exasperation* at his being eluded, to the people *disgust* and *insurrections*.

Sixtly, as the Master of a Galley, when he finds the wind faire for his voyage, with once whistling, makes the slaves handle their Oares, and set the Vessell to her full speed: so when in the Assemblies and consultations (which these Fathers continually hold by their *Generall* and his *Assistants* at Rome) it is concluded, that it makes for their advantage, that such a person should be promoted to dignity, the Father-Generall signifies so much to those that reside elsewhere, and all those immediately joyn together, and with united forces bring him to the honour intended him. Which having gotten, he were an insufferable example of *Ingratitude*, if he should not afterwards indeavour to serve the *Jesuits*, with a zale suitable to that of theirs, when they advanc'd him. And hence indeed does it proceed that such a man, nay, many such men (for it is not to be imagin'd the dependants on the *Jesuits* of this kind are few) acknowledging themselves more oblig'd to the *Jesuits* then to their *Prince*, for the honour and greatnes they are rais'd to, do



do accordingly serve the *Jesuits* with sarr greater affection then they do the *Prince* himself. Thus are their Princes fool'd and deluded by them, when imagining they have got a trusty servahr, they have only made way for a Spie of the *Jesuits*, who only make their advantages of him, to the great prejudice of the *Prince* that advanced him.

There are many examples might be brought to confirm the present discourse; but indeed it needs not; daily experience, and the generall report are sufficient attestations of the truth delivered. To avoid tediousness therefore, I shall conclude this point, saying, that this haply is the cause why the *Jesuits* are wont to call their way of Religion, *A Grand-Monarchy*; as if they governed all Princes and their Ministers at their pleasure. Nor is it long since, that one of the chief among them, being to treat publickly with an Illustrious Prince in the name of the *Society*, began with these words full of arrogance, and grounded upon a conceit of their Monarchy; *Our Society hath always maintained good Intelligence with your Grace, &c.*

Seventhly, those Fathers make a great stir to let the world know, that all those that are any way in the favour of their Prince, were sometimes Creatures of theirs, and are oblig'd for their advancement to them. Hence it must follow, that they have a greater command of the subjects affections then the Prince himself, upon whom this must needs bring great inconveniencies. For it is in the first place an affront to the publick Interest, that a sort of *Religious* Persons, that pretend to have abjur'd all commerce with the things of this world, yet so ambitious and politick, should have such an influence over Ministers of State, that when ever it pleases them, they can cause Treasons and inturrections. Secondly, it is dangerous, since that by the mediation of the Ministers their Adherents, they induce into the Princes service for *Counsellors* or *Secretaries* some of the *Jesuits in Voto*, of whom mention is made before

before, and these again perswade the Prince to take some *Jesuit* for his *Confessor*, or *Chaplain*. Thus do they all combine together to serve as *Intelligencers* to the *Father General*, to whom they give an exact account of all the *transactions* of the most *secret* Councils. Whence it comes, that many times we see designs prevented, and secrets of the greatest importance discovered; and yet things are carried so cunningly, that no man can fasten on the true Author, but it commonly happens, that the greatest suspicion lies on those that are most innocent.

Eightly, 'Tis a common observation, that Subjects are naturally much given to imitate and comply with the inclinations of their Prince. In like manner those, who give obedience to their *Father General*, perceiving that his thoughts are wholly taken up with matters of State, as endeavouring by that means to improve and enrich their Society, do also apply themselves that way; and thereupon making use of their Relations and friends, would penetrate into the very hearts of Princes, so to discover their most secret designs, only to betray them to the *Assistants at Rome*, or the *Father General*; out of a confidence, by that means, to get into their favour and be advanc'd into some employment, which otherwise they could never have expected. For among them, none are ever preferr'd to any Office of consequence and trust, but only those whom they have observ'd most inclined to advance their Society to that height of Greatness whereto they aspire, and consequently none but such as are known to be able and expert in the management of State-affairs.

Ninthly, as from divers *Flowers* and *Herbs*, by the means of an *Alembick*, a man may extract such an ointment as shall have the Vertue to heal a mortall wound; and as from several *blossomes* Bees draw that which afterwards becomes honey: so these *Jesuits*, from the infallible account which they have of all Princes affaires, and of all the emergencies of every State, do by the power  
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of their discourse, extract from them what makes for their own advantage, which is in some measure a remedy for their insatiable avarice and ambition. And they are excellent Masters in a certain Art, unknown to others, whereby they effect their designs equally from other mens either good or ill; but more often from their misfortunes then happinesse.

Nor is it unusuall with them to ensnare the unwary Prince into whose secrets they have dived, proposing to him, that they have in their hands the onely excellent means to make him master of his desires. But when by these pretences they have made their advantages of him, if it do but come into their imagination that the spreading greatnesse of that Prince may one day prove prejudiciall to them, they do, as Lawyers in their causes, prolong the successe of the businesse what lyes in their power; till at last with strange juggling, and an imperceptible kind of Legerdemaine they utterly ruine those designs to which they had given birth.

The Ligue of France treated and concluded by them, they not long after basely renounc'd all meddling with, when they saw things prosper on the Kings side: and *England*, so often promised by them to the *Spaniards*, yet in such manner performed, so confirms the present discourse, that there needs no further proof.

Tenthly, from what hath been already alledged, it necessarily follows, that the *Jesuits* have no sincere affection towards any Prince whatsoever, either temporall or spirituall, but onely comply with them so farre as stands with their own convenience and advantage.

Nay, it may be yet further inferr'd, that no Prince, much lesse any Prelates of an inferiour degree can make any effectuall use of them, because they seem, at the same time to be equally affected to all, complying with the *French* as if they were *French*, with the *Spaniards* as if they were *Spaniards*, and so with all others, as the occasion requires; from all which the onely rule of their *Chymistry* is, to exact their own profit and accommoda-

tion. They never regard the prejudice of one more then another, and thence it comes that those enterprizes, wherein they have intermedled, have seldome succeeded well, because they are no further embarqu'd therein then their own interest advises them. And as to this particular, the artifices they use are notorious; some of them pretending great inclinations for the prosperity of *France*, others of *Spain*, others of the *Empire*, and others of some other Princes of whom they desire to be favoured.

And if any of these Princes be desirous to make use of some *Jesuit*, whom he imagines to be very much his Friend, he immediately acquaints the *F. Generall* by Letter with the businesse which he hath to treat, and expects his Answer, together with order what he shall do, and suitably to the commands he receives, he proceeds in his affair. Never regarding whether that Order of the *Generall* be conformable to the intention of the *Prince*, who hath entrusted him with the management of that businesse. But so the *Society* be served and comply'd with, he matters not what disservice it may be to the *Prince*.

To this may be added, that the *Jesuits* understanding the severall interests of all Princes, and being acquainted with all things daily treated in secret Councils, those who pretend an inclination for *France* propound to the King and his principall Ministers certain Memorials of State and important considerations sent to them from their politick Fathers at *Rome*. On the other side those who pretend to hold with the Crown of *Spain*, do just the same with them, and so with the rest. From which carriage of theirs ariseth this mischief, that it causes such distrusts in the hearts of Christian Princes, that they cannot credit one the other; which is a great hindrance to the publick peace, and the universall wellfare of Christendome. Besides, this diffidence of theirs is that which makes it so difficult a thing to conclude a league against the common enemy, and the precious enjoy-

enjoyments of peace to be of so little value among Princes.

Furthermore, with these circumventing devices, though they have so opened the eyes of the world, and so sharpened mens wits in matter of State that they are notorious to all, yet, even at this very day, to the great prejudice of the Church, they are wholly taken up with matters of policy, and ballance all their actions according to their worldly and selfish concerns.

But that these Jesuiticall *Mysteries* and *Stratagems* may be made yet more manifest, I cannot here conceale the means whereby they inveigle Princes to their party. There are some years now past, since one of these Fathers, called *Father Parsons*, the Assistant of *England*, wrote a book against the succession of the King of *Scotland* to the crown of *England*; And another Father of the same Society called *Cristonius*, with some others, in a Book which they wrote, defended the Title of the King of *Scotland*, opposing the opinion of *Father Parsons*, and pretending to be at difference among themselves. But the truth, was, that all was cunningly contriv'd and carryed on by the command of their Father-Generall, onely out of this design, that whosoever should succeed in the Kingdome of *England*, they might have an excellent argument to work in him a great good opinion of their Society, and so as much as may be make their advantages of him.

What more pertinent example can we desire to shew that Princes and their interests are the objects of all Jesuiticall actions and determinations, and consequently, to make good their own assertion, *That their Society is a grand Monarchy*?

Again, that this truth may also be made manifest, *That the Jesuits regard not whether they please or displease any Prince when their own commodity lies at the stake*; though the experience of infinite things past make it as clear as the Sun, yet the particular instance I shall

now adde wil make it somewhat the more conspicuous.

There is not any person in the world whom they are more bound to serve, or indeed, for whom they themselves pretend greater submission, then the Bishop of *Rome*, were it not for other particular reasons, but out of a consideration only of the solemn vow they make to obey him. Yet when *Pius Quintus* would have brought in something of reformation amongst these Fathers, by reducing them to a performance of their duty in the *Quire*, they submissively refused to obey him, as conceiving it a notorious prejudice to their Society to be reduced to any thing suitable to the practise of other Monkes. And for those few among them that conscientiously did comply with the Popes pleasure, they were ever afterwards called by way of derision *Quintini*, and made so contemptible that never any of them could be admitted to the least preferment among them.

After the same manner did they oppose glorious *S Charles*, Archbishop of *Millaine*, when in the quality of Legate à latere to his Holinesse, he endeavoured to reduce them to Religious discipline.

But to what end do I mention these, when they think it a scorn to submit to the sacred Canons themselves, but contrary to the provisions made therein make merchandise of *Jewels*, *Rubies*, and *Diamonds* which they trade to the Indies for. Nor is that opinion altogether groundless, that the greatest part of the precious stones sold in *Venice* belong to the *Jesuits*; since the report took its first rise from their own *Agents* and *Brokers* whom they employ'd in the sale of them.

But that they are no faithfull Servants to the Bishop of *Rome*, what ever they pretend, I need only the acknowledgement of those Fathers who for no mean default were called by proceſſe to *Rome*. I neither can, nor would, if I could, name them; nor am I much inclin'd to wade any farther into this businesse, partly to avoid the bringing of any Prince upon the stage that  
might

might take offence at my discourse (it being my desire to please all, and not to disoblige any) and partly that it might not be said I were guilty of an humour to inveigh against the *Jesuits*; my purpose only having been to give a short and plain account of their courses and customes.

For as it many times happens, that we see a person afflicted with some grievous infirmity, betraying the extremity of his sufferings by such lamentations and cries as reach heaven it self; and it is apparent to every one that the man suffers no small torment, yet there is not any able to discern the originall cause of his indisposition: So the world is full of complaints against the *Jesuits*, some for being persecuted by them, others for being treacherously served by them, yet the mischief still remains among us. Nor is the cause thereof easily discovered, though it is conceived it does not proceed from any thing so much as from that prodigious and indeterminate desire which they have still to encrease their power. This is the apple of their eye, which if it be but ever so little touched, they make no difficulty to distrust any man whatsoever, to circumvent and overreach Princes, to oppress the poor, to force Widdows out of their estates, to ruine whole Nations, nay many times by their interloping into affairs of publick concernment to raise jealousies and dissatisfactions among Christian Magistrates.

Now as there would happen a great inconvenience, if that part which according to the designe of Nature was last formed as an instrument to serve the rest that for their precedency are the more noble, and should attract unto it self all the purest blood and vitall spirits, for it were the way to bring the whole to destruction. So is it no lesse inconvenient, that the *Jesuits*, an Institution lately grafted into the body of the *Church* to be instrumentall, as they themselves pretend, in the conversion of *Hereticks*, and the reduction of *Sinners* into the ways of *Repentance*, should grasp into their power, and presume upon the management of all the most weighty

and important affaires of *Prelates* and *Princes*, drawing from them the very life and spirits of their interests, to make their own advantages thereof. From this source springs all publick and private disturbances, many are depressed, who, were their worth consider'd, should be exalted, many advanc'd who were more deservedly trod under foot, with thousands of other inconveniences consequent thereto.

Many reasons might be produc'd, drawn from experience it self, to make it apparent what an insatiable ambition the *Jesuits* have to encrease still more and more in greatnesse. It shall therefore suffice to make it appeare out of the words of Father *Parsons*, one of the Society, as they may be found in a booke of his which he writ in *English*, entituled, *The Reformation of England*. Having in the first place blamed Cardinall *Pool*, and then taken notice of many defects and imperfections in the Councell of *Trent*, he concludes, *That when England should returne to the Roman Catholick faith, He would reduce it to the forme and state of the Primitive Church, making common all Ecclesiasticall Goods, and assigning the oversight thereof, unto seven Savii, or wise men who should be Jesuits and were to make distribution of the same as they should think convenient.* He further thinks it fit, under a grievous penalty, to forbid all Religious persons of what Order soever to return into *England* without their Licence, resolving that none should be entertained there, but those that were to be maintained by *Alms*.

But, as it oft falls out that *Self-love* so blinds the wisest man that he betrayes his imprudence to all the world, so is that a most ridiculous passage which the same Father adds in the place before-cited, *When England (saith he) shall once be reduced to the true Faith, it will not be convenient that the Popes (at least for five years space) should expect any advantage from the Ecclesiasticall Benefices of this Kingdome; but remit all into the hands of those seven Savii, who should dispose of them as they conceived best for the good of the Church.* This being his design,



design, that, the first five years being past, by some other invention (whereof they are very full) they would get the same priviledge confirmed to them for five more, and so onward, till they had utterly excluded his Holinesse from having any thing to do in *England*.

Now what more lively representation can there be made of the avarice and ambition of the *Jesuits* together with the desire they have to erect an absolute Monarchy? Who sees not with what slights they endeavour to promote their own Interest, not caring who are made happy, who unhappy, so their concerns be secured. What should I say more of them? Did they not, in the time of *Gregory* the thirteenth, make it there request that they might be invested of all the Parish-Churches in *Rome*? that they might there lay the foundations of their Monarchy? and what they could not get in *Rome*, have they not at length obtained in *England*, where not long since they have chosen an Arch-Priest, one of the *Jesuits in Voto*, who instead of protecting the Clergy, like a ravenous wolf persecutes all such Priests as have no dependance on the *Jesuits*, worrying them even to exasperation and despair, and depriving them (under a great penalty) of mutuall communication. To which may be added their forcing the *English* Clergy to become *Jesuits in Voto*, not admitting any one into their Colledges, who hath not made some engagement to be a *Jesuit*. So that when that Kingdome shall returne to the ancient Faith, it will give a fair beginning to an absolute *Jesuiticall Monarchy*, when all the Ecclesiasticall Revenues, all the Abbeyes, Benefices, Bishopricks, Arch-Priestships and other dignities shall be altogether at the disposall of the *Jesuits*.

There are many other things I might have insisted on, as the pretensions they make concerning other mens estates; as also how jealous they are of their welfare, and desirous of their prosperity. What a sly way is that they have to insinuate into the favour of Prin-

ces, by persuading them that their Subjects are more inclined to the *Society* in matters of devotion, then to any other *Order* or Religious *Institution*; and what must needs be consequent thereto, that they, of all men, are the most fit and able to make them well affected towards their Prince. Such obvious things as these, I leave to every mans particular observation; and with *four* brief considerations conclude the present discourse.

*First*, that men of such turbulent spirits, and such reaching designs must withall be Lovers of Novelty, ever searching for it, ever begetting it; because, without some new raised motions, it were impossible they should attain their ends. Whence it is to be infer'd, that the *Jesuits* cannot be helpfull to any Prince that either loves Peace or endeavours the preservation of his own estate, since they are more likely to prove the occasions of much distraction and disturbance, nay to endanger the losse of his estate, if he favour not their party, or be not in some things guided by their advice.

*Secondly*, be it taken into serious consideration, if these men, who though they have not yet any temporall jurisdiction, are able by their flitting and bandying to occasion so great and prodigious disturbances in the world, what can we imagine they would not do, if it should happen that one of them were created *Pope*? No question but he would in the first place, fill up the Consistory with *Jesuits*, and by that means perpetuate the *Papacy* in the *Society*. And then making advantage of their insight and interest in State-affaires, and having the arme and power of the *Pope* they would be in a capacity to endanger the estates of many Princes, especially those that are their Neighbours and Confederers.

*Thirdly*, one of them being once gotten in the *chair*, it would be the design of that *Pope* (if he could by any means effect it) to give the *Society* possession of some place

place of importance or temporall jurisdiction, by the advantages whereof they would in processe of time make way for thousands of other designs, which they could never compasse, but with the prejudice of other Princes.

*Fourthly*, when the Consistory shall be once entirely *Jesuited*, the whole Patrimony of Christ would be at their disposall; whereof this would be the consequence, that as one in a dropie, the more he drinks, the more thirstily he is, so their Ambition, encreasing proportionably to their greatnesse, would occasion a world of tumult and trouble. Now, since there is nothing more subject to change then matters of State, it would be the aime of these Fathers, with all their power and policy, to alter the course of affaires, that they might at length introduce the forme and project of their own Government, and by that means absolutely *immonarchize* themselves. It hath been long in their heads to cajoll into the *Society* the sonne of some Sovereigne Prince, who should be drawn in to make an absolute resignation of his estate and Dominions to them. And this they had long since effected, if some others taking strict notice of their designe, had not prevented them. But had they once made that step, no doubt, but the next would have been to become Patrones of the State *Ecclesiasticall*; and being a sort of people very subtle and much inclined to plots, they would afterwards have found thousands of wayes how to enlarge it. Thus would they not have omitted any thing to put their projects in execution; and if nothing else would have done it, the very jealousies which they would have raised in the minds of their neighbour Princes would have turned not a little to their advantage.

From all that hath been said, it seems to follow as a thing most necessary, that for the preservation of the publick peace, the tranquillity of all States, the advantage of the Church, and the generall good of the

whole world, *Paul* the fifth, together with other *Princes* should set bounds and limits to this *Society*, whose desires are so extremely inordinate, lest haply that come to passe which was anciently effected by the *Dauid* (whose courses the *Jesuits* seem to imitate) who were not destroyed till the time of *Claudius* the Emperour.

And if ever I am commanded to write my opinion concerning an opportune remedy for the reformation of these Fathers, without any prejudice or disparagement to them, nay to their very great advantage (as wishing them rather Monarchs of Souls, which are the riches of Christ, then of the World or the enjoyments thereof, that are nothing but vilenesse and dung) I shall be ready to do it with *charity*, and according to the best of my skill, as it shall please God to enable me.

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F I N I S.

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